l:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

ORPHANS. Concerning treatment of orphans and provision for their care, there seems to be different practices according to locality. In most centres the matter resolves about the question whether the orphan or orphans concerned have relatives or not. 736

1. Where there are relatives it is the father's brother who is the responsible party. He is the one to arrange for the orphans of either sex. If there be a girl of marriageable age and no arrangement has been made for her, the paternal uncle will at once try to find a suitable match for her. Other relatives, and members of the *panch* are called in to help decide the question. If the children are still young, the uncle will attempt to provide for them. It may be, if he is able, that he will take the children into his own home; or they may be divided up among relatives who are able and willing to care for them. Any property belonging to the family is divided among the children and goes with them wherever they are placed. 604 736 [623]

2. If there are no relatives, it falls to the *panch* to provide for the orphaned children. Before actual provision is made, a thorough search for relatives is undertaken, and if any are located, the children are turned over to them. If not, the *panch* must decide how to care for the orphans and to whom they should be given. A certain family may be appointed as guardians of the children, and to help this family, the *panch* may order a collection to be taken from the Kol community. 623 736 [429 652]

The child taken into the home of a family, which is not related to the adopted child, is nevertheless considered as one of the family and the other children, if any, as his or her brothers and sisters. If the child be a boy, he cannot marry a female member of the family adopting him. Adoption generally occurs only within the limits of the *kurhi*. Records have been found of occasions that have arisen which necessitated the adoption of Thakuriyas into Rautiya families. This is unusual, but if the adopted child be a girl, the problem is relatively simple: when she becomes of marriageable age, she can be married to a Rautiya under the rule of hypergamy. If the child be a boy, the problem of his marriage is much more complicated as he cannot be married within the Rautiya *kurhi*. The family must search for a Thakuriya girl. One might think that a Thakuriya boy brought up in a Rautiya family might pass for a Rautiya, but close watch is kept by all concerned on the history of people, and it would practically be impossible to pass off the child as a Rautiya. Kols claim that they very rarely take a member of [another *kurhi* into the family, while a non-Kol is never taken into a Kol family as an adopted member. 597 736